[xxvi] Dr Joseph Workman, `Moral insanity -- what is it?', American Journal of Insanity 39 (1883), 334-48.

[xxvii] See Wendy Mitchinson, The Nature of Their Bodes: Women and Their Doctors in Victorian Canada (Toronto: U of Toronto P, 1991), 298. She describes a similar "blind spot" in Workman's response to one Catherine Furness's recurrent bouts of puerperal mania: "at no time in his diatribe against this woman did he blame her husband for sharing his wife's bed" (298). Perhaps the family was spared especially when the patient was female and the father, husband, or brother might have been the source of the problem.

[xxviii] Workman's dissatisfaction with the terms invented for related phenomena by Prichard, Pinel (`manie sans delire') and Esquirol (`manie raisonnante'), but especially with Prichard's `moral insanity', which he argues should be reversed to `insane morality', indicates at once a grudging reluctance to even suggest tbat the insane might posses anything as coherent as an alternative morality and a sensitive admission that they might: `The insane do not always rave, nor do those who rave always do so; the insane sometimes reason, occasionally indeed, a little too sharply, as I have often known, for those who address them as if taking them for mindless bipeds' (336). Workman recounts the case of a failed businessman whose symptoms include Prichard's `unaccountable change ... in the feelings, the moral sentiments, or the conduct and social demeanor of its destined victims' (337). Such symptoms would tend to restrict `moral isanity' to middle-class patients; Workman's article features a rather cloying depiction of the middle-class life `moral insanity' disrupts, complete with `loving husband', `tender parent', and `happy home'. The patient is probably William Thorold, Admission Order #5575 (January 20, 1883), Ministry of Health, Queen Street Mental Health Centre Records, RG10-20-B-1, Archives of Ontario. Thorold lived at Mutual Street, Workman at 113. On the `Certificate of Insanity', witnessed by Workman's wife, Workman describes Thorold's `deep melancholy' and his `History' indicates attributes his insanity to `business unsuccess'. No reference is made to `moral insanity'.

[xxix] Workman, `Case of Moral Mania', 410.

[xxx] Dr. Joseph Workman, `Notes illustrative of the pathology of insanity', American Journal of Insanity 17.1 (1860), 1-18.

[xxxi] Dr. Joseph Workman, `On paresis', The Canada Lancet 10.11 (1878), 357-59; 11.1, 1-5.

[xxxii] Dr. Joseph Workman, `Insanity of the religious-emotional type, and its occasional physical relations', American Journal of Insanity 26.1 (1869-70), 33-48.

[xxxiii] See Wendy Mitchinson, The Nature of Their Bodies: Women and Their Doctors in Victorian Canada (Toronto: U of Toronto P, 1991), 315. Mitchinson remarks that `In 1869 workman discussed the relationship between religious melancholy and certain deviant acts and language' (315). Workman's noting the preponderance of women afflicted with this disorder is cited as one of the few instances of Asylum officials noticing gender differences in inmates.

[xxxiv] Workman's own beliefs or lack of seem to show through his approach to religious insanity, which is guarded with reason (see note 19). See Rainer Baehre, `Joseph Workman and lunacy reform: humanitarian or moral entrepreneur' (Montreal: Paper Presented to the Canadian Historical Society, 1980). Baehre summarizes his religious beliefs thus: `in regard to Workman's reforming zeal it should be noted that he helped establish Toronto's first Unitarian congregation. He himself was not apparently a regular church-goer and can probably be described best as a free thinker and a secular moralist. His disdain for the hypocrisy and self-serving nature of the establishment churches is